Or, to take a final instance; a public bath was regarded as an essential institution of the Jewish quarter (it was better for a Jew to live in a town without a synagogue than in one which lacked a public bath, the Eabbis had taught), and systematic ablutions were part of the recognised system of religious hygiene. Hence John Locke, in urging the benefits of cold water on his fellow-countrymen, appealed to the example of the Jews:—

> "If the rivers of Italy are warmer, those of Germany and Poland are much colder than any in this our country; and yet in these the Jews, both men and women, bathe all over, at all seasons of the year, without any prejudice to their health."
>
> (*Some Thoughts concerning Education.* (1690) §7)

§rv

The revival of learning would have remained the prerogative of a comparatively small class had it not been for the invention of printing. The Jews were quick to realise the potentialities of this new art. As early as 1444—six years, that is, before the date generally assigned to the beginning of Gutenberg's activity—an agreement for the cutting of a Hebrew fount "according to the art of writing artificially", was entered into at Avignon between a wandering German craftsman and a member of the local community. No specimens of this earliest Hebrew press, unfortunately, have survived: a fact for

which the persecution of Hebrew literature (hardly less ruthless in its day than the persecution of the Jews themselves) may well be held responsible. But before long Hebrew presses were active in more than one part of the Jewish world: and in several places the Jews were pioneers, anticipating the other local craftsmen by